

LESSON 28

THE NINETEENTH PATH

'The Nineteenth Path is the Intelligence of the secret of all activities of the spiritual beings, and is so called because of the influence diffused by it from the most high and exalted sublime glory.'

The 19 Path is called the 'Intelligence of secret works and Spiritual activities' and joins Geburah and Chesed which shows that all activities on this plane are wholly spiritual. There are also secret works that are happening which can overtake the spiritual, providing that it goes along and does not interfere with it. The term 'most high and exalted glory' relates to the horizontal Paths like this being a diffused reflection of Kether. In fact the emanation of Kether is the secret influence which sometimes works with the Paths natural order of development, giving it additional impetus.

The Hebrew letter associated to this path is Teth which means snake. Teth has a value of nine which equates with other words such as ACh meaning brother and BGD meaning garment. On the face of it these words have no relation to Teth but if we use the word NChSh meaning serpent a link is then formed with both words meaning serpent. This has a value of 358, as does the word Messiach (Messiah) which is the brotherhood of Christ. The legend of the garment or robe of Christ still lives on to this day and

of its miraculous powers. The full word Teth has a value of 419 which when reduced to a double digit figure of 23 relates to ChYH, part of the Kabbalistic soul which shows the strong links to the spiritual insight of the word. Teth representing both Christ and the Devil at the same time is a perfect example of the ability of gematria to give opposing views of the same whole or different aspects of the same thing. As such Teth is a letter of both resistance and protection.

The Tarot association of this path is the card Strength which shows a great deal of complicated symbology. Here we have a woman holding some red roses standing next to a lion. In the earlier versions of this card a woman was usually shown prying open the jaws of a lion which was supposed to show the weaker overcoming the stronger. The Golden Dawn format takes this a step further by the addition of alchemical symbolism with the same meaning. The rose held shows the emblem of Rosicrucian philosophy as well as the blood of the lion in the hands of those strong of spirit.

One of the Egyptian myths of this associated to this path is that of Bast, the cat and sometimes lion headed goddess who was called the lady of the East. She is often depicted holding a sistrum and ankh with a serpent mounted on her head and was often identified as a female counterpart of both Ra and Tem. Bast is in fact a goddess of fire, a title she also shared with Sekhet, but she represented both the sun and heat in a milder form than her sister goddess. Bast is also linked to the moon through her

association to fertility and childbirth as was her son Khensu who also had many attributes of his mother.

The Greek association here is one of the legends of Heracles (or Hercules) and the Nemean lion. This was one of the twelve labours or tasks of Heracles who went to Neamea to kill a lion who had been on a rampage. After finding that weapons were no use against the lion Heracles threw down his bow and fought with the lion using his own strength and eventually killed it. One of the esoteric concepts behind this myth is that if one must fight, they must fight on their own terms and whatever one starts he must finish, for if Heracles let the lion go from his grasp he would have surely been killed.

The Roman myths associated here is that of Venus and her union with Vulcan the deformed son of Jupiter. Though Vulcan was the god of fire Venus often mimicked his lameness and caused him a great many problems with her infidelities. She eventually tamed him through the enchantment of her girdle.

The astrological sign associated here is that of Leo. Those born under this sun sign are proud and emotional individuals usually with a great strength of character and are generally characterised in the mould as leaders. Looking at both ends of the scale, Leos can be very sensitive and overbearing, both at the same time. They like pleasant surroundings and can be easily swayed with flattery. They are the typical autocrat and as such being a leader is natural to them with their boldness. On the

physical side of things they often have trouble with blood pressure and other arterial related problems.

The constellation of this Path is Leo the Lion. Throughout the zodiacs of the various civilisations the Lion is a constellation of importance and has been recorded since the time of the Egyptians and the Persians. The constellation has over 95 stars in it. The main star was sometimes called Regulus which means standing or treading on. Other stars include Denebola meaning the judge or he who comes, Al Gibha meaning exaltation and Zosma meaning shining forth. Ptolemy says 'Of the stars in Leo, two in the head are like Saturn and partly like Mars. The three in the neck are like Saturn, and in some degree like Mercury. The bright star in the heart is called Regulus and is much the same as Mars and Jupiter; those in the hip and the tail are the same as Saturn and Venus, while those in the thighs are the same as Venus and to a lesser extent Mercury.'

The magical weapon of this Path is drawing forth internal strength to reinforce the will. This is of course an internal aspect of consolidation before application and produces an enormous drain on the vitality of the body as the controls in the main chakra centres (the tattvas) are speeded up to take in extra energy to reinforce the vital organs which in turn help strengthen the will. The whole thing is done through conscious effort. This is not to be confused with the magical power of Path 16 for here all the power is directed to the mental processors while in the former the power is directed to the muscles.

The virtue of this Path is individualism which is the form of energy that one learns to handle here. Here the individual has the energy and drive to but must learn to handle these on his or her own terms, to an extent it is the breaking away from the fold to create a new environment for the self. It is a natural progressive step and must be done with care for here the individual begins to establish the self in a pattern which is homogenous with other closely allied environments. Another word that can also be applied to the virtue of this Path is participation, which allows one to stay within the social patterns generated by this type of energy rather than being apart from them yet still retaining one individualism.

The vice of this Path is dependency and is when one has the attributes to get ahead, but refuses to use them and settles for comfort without taking risks of any sort to further ones aspirations. It is a suppression of all ones vital instincts of self development. Here the individual is so intent on fitting in with the pattern of life that whole point of the pattern is overlooked. Dependency also shows the ability to lose oneself in the scheme of things so that they cannot be singled out to take on any form of responsibility.

The magical attainment of this Path is the power to control wild beasts. While reading this many of us will think of the circus performer such as the lion tamer but this goes way beyond teaching animals to do tricks. This specifically relates to

individuals who can extend their aura so that it calms that of animals (such as Daniel in the lions den) and as such is considered as a magical attainment. This extends not only to wild beasts but to birds and reptiles as well, generally just about every living thing except man himself who is given the gift of reason.

The mineral drug of this Path is Magnesium phosphoricum which acts mainly on the motor nerves. It is a cell salt that helps relieve any form of cramp or spasm where the application of heat is required to alleviate the inflammation and also is used as a type of relaxative. Magnesium phosphoricum also helps with any problems in the glandular system by helping to regulate it.

The vegetable drugs of this Path relate to all carminatives and tonics. A list of some carminatives are as follows: Thyme, Parsley, Sage, Spearmint, Peppermint, Pennyroyal, Lavender, Yarrow and Oregano. Some tonics are Blackberry, Mulberry, Aloe, Red Clover, Thuja, Dandelion, Lemon Balm etc.

The Onyx is one of the gemstones of this Path which is said to keep away thoughts of a sexual nature. Because of this it was widely worn in countries like India in an effort to protect the young and virtuous from being led astray. From a medicinal standpoint the Onyx was said to relieve fevers and inflammations. On the negative side of the coin the Onyx was said to cause nightmares and general problems for the wearer. Any person who was thought to be effected by an Onyx was usually given a Sardonyx

Stone (a combination of Carnelian and white Onyx) which was said to neutralise the power of the onyx. The Arabs called the onyx el jaza, the stone of sadness, and said that it drained the life forces from the body.

The plant of this Path is the Sunflower (*Helianthus annuus*) which according to legend, brings conception to those women who want children. It is said that if the flower was placed in an area it would bring wealth to those around it. Most parts of this plant have some practical use. The flowers can be used as a yellow dye and the leaves can be used as fodder for farm animals. The seeds are of high protein value and from these a valuable oil can be extracted which can be used for medicinal as well culinary purposes. The roots of this plant are used for such things as rheumatism and arthritis.

The aromatic associated to this Path is Almond which can be used as either an incense or an oil. Its botanical name is *Prunus communisa*, both its flowers and kernal are utilised. It is used as an oil in both fertility and prosperity rituals by both the Egyptians and the Romans to both Ra and Apollo. It was also used to anoint lovers for fertility festivals. The Greek legend associates this incense or oil with Phyllis, who was abandoned on her wedding day by Demophon. She eventually died of a broken heart and was turned into an almond tree which was a symbol of hope.

The legendary order of beings of this Path are the Dragons. They appear in almost every culture known to man and are consi-

dered as a combination of a serpent and a bird. To understand what they represent one must study their effect during certain periods of cultural development. In the Christain religion dragons were considered evil and had to be conquered because of relationship with the serpent. In the east the dragon is a symbol of solar power and growth. Usually they are symbolic of the untamed areas of both nature and the psyche. The alchemical concepts of the dragon is the volatile nature. As beings and not symbols they can be tamed and directed or cause havoc, depending on the circumstance of who wishes to control them.

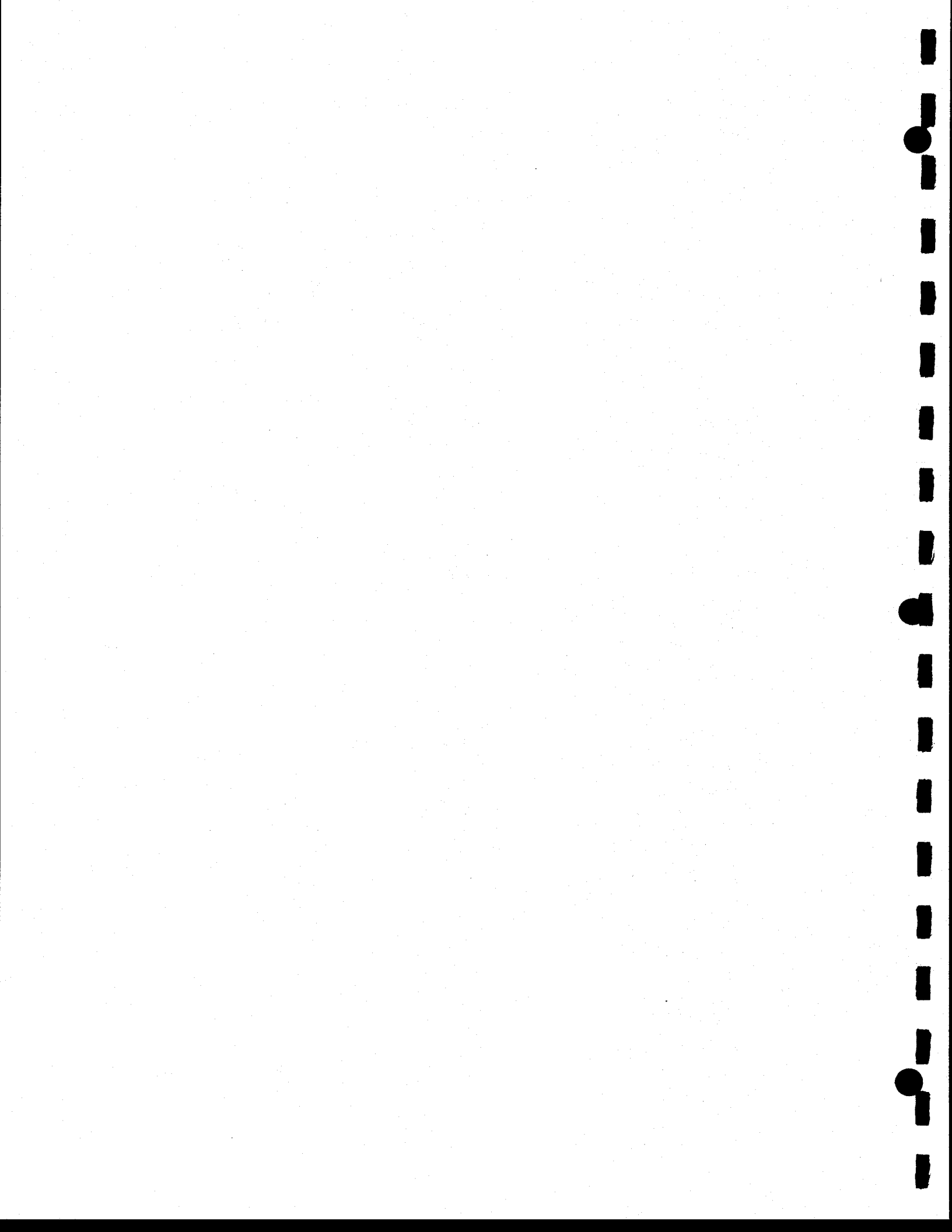
The angel of this Path is Verkiel who is one of the governors of the Sun. The root VR relates to the noise of the wind while CR is from the Arabic meaning burn. The concept relates to burning winds which is in empathy with the desert heat. By using gematria we find that Verkiel (VRKYAL) has a numerical value of 267 which equates with MRKBH meaning chariot, which in this instance relates to the Sun's journey through the heavens. Reducing 267 to a double digit gives 15 which relates to HVD meaning flashing light, YGB which is 'who turns the land' and YH 'He who is'. All of these show an aspect of angelic power related to the Sun.

The Lion Cherub of fire is associated here as the animal of this Path and through the fire element he directs the potencies of heat and warmth to the earth below. He in fact is a corner stone of the force of fire and links with the zodiac rays so that his duties are shared by the higher powers above him. Though he

is not the fire element itself he does control the forces of it and as such holds the balance of power, he is the one who restricts this element to designated areas. Without his control the element of fire would get out of hand.

ASSOCIATIONS

YETZIRATIC TEXT:	INTELLIGENCE OF THE SECRET OF ALL ACTIVITIES
HEBREW LETTER:	TETH
TAROT:	STRENGTH
EGYPTIAN DIETY:	BAST
GREEK DIETY:	HERCULES (HERACLES)
ROMAN DIETY:	VENUS
SIGN:	LEO
MAGICAL WEAPON:	INTERNAL STRENGTH
VIRTUE:	INDIVIDUALISM
VICE:	DEPENDENCY
MAGICAL POWER:	POWER TO CONTROL WILD BEASTS
MINERAL DRUG:	MAGNESIUM PHOSPHORICUM
VEGETABLE DRUG:	CARMINATIVES
GEMSTONE:	ONYX
PLANT:	SUNFLOWER
AROMATIC:	ALMOND
ORDER OF BEINGS:	DRAGONS
ANGEL:	VERKIEL
ANIMAL:	LION CHERUB



LESSON 29

THE TWENTIETH PATH

'The Twentieth Path is the Intelligence of Will and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the primordial Wisdom becomes known.'

This Path is commonly called the Intelligence of Will and is the preparatory stage for all created things under the creator. At this point the inherent will, which was previously latent, now becomes noticed. To a certain extent one could call this the state of awareness, for it is our awareness of being part of a divine plan under the direction of the higher self. The whole concept is being very much aware of the spiritual evolutionary process that one undergoes at this level. It is here also that one starts to become aware of the existence of our karmic destinies and the puppet like moves orchestrated by our higher selves on our behalf.

The Hebrew letter of this Path is Yod which means hand. As a letter Yod has a numerical value of 10 which relates to other words of the same value like GBH meaning "to be exalted", HH as an exclamation or grief (in the form of a tear drop). As a word Yod has a value of 20 which relates to other words such as DIV meaning black liquid or ink, which shows the first manifestation of the writing of the Hebrew Alphabet. In the book of the Lesser

Holy Assembly it says: 'And all things are included in IVD, Yod, and therefore is the Father called All, the Father of Fathers'. This rather cryptic explanation has a number of different meanings applied to it, depending how deep one wishes to go, but the essence is that Yod relates to Chokmah which is also dubbed the Father.

Yod represents more than the outstretched forefinger or hand but also to a drop of seminal fluid, life's essence. De O'Livet considered that Yod represented manifested power but as a grammatical sign was in fact a potential point of manifestation and intellectual duration. When applied as a consonant it works on the material plane and serves only as a link (such as Zain and Shin). Yod, by its nature and shape (the womb) is linked to the female reproductive organs and as such represented the tender aspect of emotion in its infant state.

The Tarot card related to this Path is the Hermit and depicts a hermit garbed in a hooded cloak holding both a lantern and a staff. The entire concept is that of a man who has learnt the spiritual aspects of what life represents through the forces of nature. He travels alone with the light he carries which represents his spiritual guide, his own Higher Genius which teaches him in solitude. The rod he holds is a symbol of his ancient powers and gives him strength throughout his journey. He is the pathfinder for all those who come after him.

The Egyptian myths associated to this Path are two varia-

tions of the Isis theme. The first is Isis the wanderer who travelled in strange lands after the death of Osiris. Because of her knowledge and manner she soon gained the respect and affection of all those she served and rose to a position of prominence in foreign courts. The second form of Isis associated here is that of Isis the virgin which is sometimes connected with the Virgin Mary. This relates to Isis as both virgin and mother and also is heavily associated to Mary weeping at the cross for her dead son. Both as virgin and sometimes as mother Isis is usually shown with a veil.

One of the Greek myths linked to this Path is that of Britomartis, which means sweet virgin. She is said to have been the daughter of Zeus and was apparently a young huntress in Crete who was once seen by Minos who fell instantly in love with her. Britomartis refused his advances and when he tried to rape her she fled to the hills of Crete, where she avoided him for 9 months until he eventually caught up with her on a cliff top overlooking the sea. Rather than give in to Minos she threw herself into the sea, preferring death rather than surrender. As a reward for preserving her virginity Artemis let her appear at night to navigators on the seas.

One particular Roman myth that can be applied to this Path is that of Virginia, one of the oldest of the Roman dieties who presided over fields and crops as their protectress. Also apart from being a goddess of protected the fields and crops she was also a goddess a victory and the diety who presided over corn

festivals. Legend has it that she roamed the fields and woods at night, guarding crops and guiding travellers. She was said to have visited farmers in their dreams and instructed them in how to achieve better results from their crops.

Those born under the sun sign of Virgo (which is applied to this Path) are studious and versatile individuals. By nature they are methodical and skeptical people who have a knack of getting to the heart of any problem. Sometimes they become so preoccupied with their thoughts and problems they tend to be oblivious to those around them. They usually have a dread of disease and any form of illness no matter how trivial. As individuals they like to have their own way in areas that they consider their territory and to the antagonist they can become very devious.

The constellation of Virgo is associated to this Path and is called Bethulah (meaning virgin) while the Arabic name is Sunbul (ear of corn). Another Arabic name for this constellation means "a branch" and in latin is Virga. There are over 110 stars in this constellation and one of the main ones is Tzemech meaning "preserved", which in Arabic is Al Zimach (now called Spica - an ear of corn). Other stars in this region are Zavijaveh (the beautiful), Al Mureddin (who shall come down), Subilon (spike of corn), Al Azal "branch", and Subilah meaning "who carries". Ptolemy observes 'The stars in the head of Virgo, and at the top of the southern wing, operate like Mercury and somewhat like Mars: the other bright stars in the same wing, and those about the girdle resemble Mercury in their influence and also Venus

moderately those at the points of the feet and at the bottom of the garments are like Mercury and also Mars, moderately'.

The magical weapon of this Path is the lamp. Though representative of heat, warmth and life, it is also stated in the Neophyte ceremony of the Golden Dawn when the Hierophant addresses the Neophyte and points to the lamp: 'In all thy wanderings in darkness the light of the Kerux went before thee, though it was not seen by thine eyes it is a symbol of the light of the hidden knowledge'. The lamp is in fact a symbol of bringing light into darkness, though it also is a symbol of the person who holds it for it is he that traverses the unknown areas seeking wisdom.

The virtue of this Path is reorientation. Here the self is thoroughly analysed and goes through a general shakeup. A more encompassing outlook now develops as the individual goes beyond the bounds of his previous experiences in the sense that he now works for the common good of all. It is a completely new spiritual concept that has developed within the self. To a certain extent this is an initiation of sorts into another mode or level of existence. The leap forward in this Path, compared to the previous one, is a drastic change as the ego now must accept its true place as a part and not as a whole of the the universal harmony.

The vice of this Path is that of blind acceptance. It is here that the individual adapts to every changing situation while

not maintaining any single line of approach. All the pitfalls and traps of this Path are blundered into by the individual and are not recognised for what they are. As a result of this there is no great leap forward either emotionally or spiritually and the reorientation process cannot develop properly. Training for this development is given but in this instance it is the wrong type and it lacks any depth, so the deep forces of the self cannot be manifested into taking the correct course of action.

The magical attainment of this Path is invisibility. There are a number of variations of this theme which can be categorised into three stages. The first is when the adept can alter the vibrations of his aura and slow them down to such an extent that he becomes the typical unnoticed person, someone who can blend in anywhere no matter what the situation and go undetected. The second stage is when a person deliberately cloaks his aura so that it is not detectable on the astral. This is usually done when he is under some sort of astral scrutiny or attack. The third and final stage is the highest aspiration of the adept of this Path, when he controls his auric pitch to such an extent that he can exclude light rays and can attain complete invisibility.

The mineral drug of this Path is Kali Sulphuricum which when taken internally manufactures oil in the system. It then unclogs that oil that has gathered in the tissues and distributes it throughout the body. Generally it rules the bowels and controls the oil flow through the entire system. The vegetable drugs of

this Path are any that are classed as a sexual depressant. A good example of one of these for men is any form of extract from hops, such as beer. However this has a complete reverse effect in women and actually stimulates their sex drive.

One of the Indian association here is an extract from the Bhagvad-Gita: 'Learned persons and great sages in the renounced order of life who utter the Omkara, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process for attaining salvation. The yogic situation is that of detachment from all sensual engagements. Closing all doors of the senses and fixing the mind on the heart and the air of life on the top of the head, one establishes this situation.'

One of the gemstones related here is Peridot (which is Greek for golden stone) which is a bright green in colour. In early days Peridot was called Chrysolite and also Topaz, but they are in fact a distinctly different stone from the Topaz and are not to be confused with it. This stone had an extraordinary inner glow about it that is said to be detectable at night. It was a stone held in high esteem in ancient Egypt. Peridot had the reputation of protecting one against almost any kind of evil or sorcery having much the same effect a crucifix has on the vampire of the movies. It is also said to be a powerful amulet for obtaining love and for dispelling fevers from the body.

A plant that could be ascribed to this Path is the Narcissus. In Greek mythology Narcissus was a beautiful young

man who fell in love with his own reflection and eventually pined for it so much that he died of a broken heart. Legend has it that this flower sprung from the place where he died. This and its extracts have a narcotic type effect that is said to bring a stupifying effect if eaten or used as an aromatic. The magical use of this plant is said to bring one in touch with his Holy Guardian Angel if eaten at the correct time, though this plant is poisonous and dangerous.

The aromatics of this Path are Narcissus (described in the previous paragraph) and Cinnamon (*Cinnamomum zeylanicum*). The oil of Cinnamom is obtained from the bark of Lauraceae which is obtained in both the East and West Indies and South America. The Egyptians first used Cinnamon as both a spice and an aromatic especially in enbalming and religious ceremonies. Though mainly used in fertility ceremonies, oil of Cinnamon was also used in catholicism in later years and became an incense of wide and varying reputation. It was reputedly used as an anointing oil for the temple of the vestal virgins in Rome.

The legendary order of beings of this Path are the fairies. The origins of these beings are possibly Celtic and there are said to be three stages of them. They are impi~~sh~~h by nature and have occasionally consorted with men to be their husbands. Another asociation to this Path are mermaids and although they are watery by virtue of their environment they are virginal by nature (in the sense that they cannot mate with man) and as such are associated to this Path.

The Archangel of this Path is Hamaliel (HMLYAL). The roots of this word are HM meaning a burden or disturbance, while HML mean "a falling of rains" or "tears". The numerical value of this archangel's name is 116 which in turn relates to others words such as BlAaDY meaning without. Reduction to a double digit gives us 17 which relates to ZBCh which means slay-food for sacrifice, ChT meaning press or join together and YHB to give or supply. The entire concept is that of the waiting virgin for it is a sign of potential that has not as yet been fulfilled but is looked forward to with a mixture of sorrow and happiness. This shows that this archangel is one who prepares people for coming events.

The animal of this Path is any animal of a solitary nature. There are numerous associations here that only relate to the animal's natural tendencies and as such are not really a true representation of the animal itself and what its symbolism stands for.

ASSOCIATIONS

YETZIRATIC TEXT:	INTELLIGENCE OF WILL
HEBREW LETTER:	YOD
TAROT:	HERMIT
EGYPTIAN DIETY:	ISIS
GREEK DIETY:	BRITOMARTIS
ROMAN DIETY:	VIRGINIA
SIGN:	VIRGO
CONSTELLATION:	SCORPIO
MAGICAL WEAPON:	LAMP
VIRTUE:	REORIENTATION
VICE:	BLIND ACCEPTANCE
MAGICAL POWER:	INVISIBILITY
MINERAL DRUG:	KALI SULPHURICUM
VEGETABLE DRUG:	HOPS
GEMSTONE:	PERIDOT
PLANT:	NARCISSUS
AROMATIC:	CINNAMON
ORDER OF BEINGS:	FAIRIES (MERMAIDS)
ARCHANGEL:	HAMALIEL
ANIMAL:	THOSE OF A SOLITARY NATURE